THE SHEKEL

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NUMISMATIC ASSOCIATION, INC.

Volume XXII, No. 4 **July-August 1989**

BEVIS MARKS SYNAGOGUE

OUR ORGANIZATION

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The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meeting and other activities which will bring news, history, technical, social and related background to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, *a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.*

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour of Israel, national and regional conventions and such other activities and enterprises which will benefit the members.

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EDWARD SCHUMAN
7230 N.E. Miami Court
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Editor

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HENRY KRAMARZ

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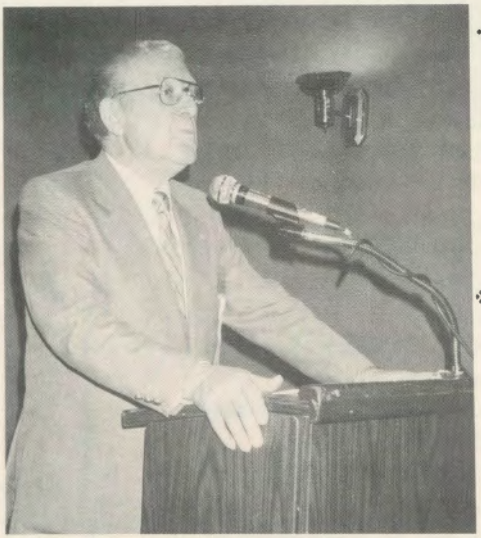


THE PRESIDENT'S MESSAGE

by MOE WEINSCHEL

Greetings:

This is my first message as your new president. I must give special recognition to Stanley Yulish, our "Chairman of the Board", for making the shoes a bit easier to fill. Under his guidance and leadership, during a difficult time, A.I.N.A. is back on track.

We have published the new Sylvia Haffner Magnus book on Israel's money. Our conventions are successful and in the black. The Shekel is bigger and better than ever. We are continuing to provide our members and clubs access to the new Israel government coin and medal issues. Our plans are to consolidate our gains and to continue the forward and upward impetus.

A campaign to regain old members (drop-outs) and to recruit new ones is imperative and I plan to make that a priority effort. We need your assistance in this endeavor. Our regional representatives and all directors will be involved in A.I.N.A. and club affairs.

We intend to fulfill our mandate to our members and the hobby, by maintaining a continuing interest in the dissemination of knowledge and information about Israel and Judaic numismatics.

Hopefully, I plan to be able to visit with clubs and members in various parts of the country.

I will welcome your letters and calls at P.O. Box 277, Rockaway Park, NY 11694. Tel: (718) 634-9266.

I would like to see a resumption of the "Letters to the Editor" section in the Shekel and I know that your letters and suggestions will be welcome.

The September convention in New York City is September 8-10th. Information is on the inside back cover. Hope to see you there. Have a pleasant summer.

Moe

ED SCHUMAN

From the Editor:

Three years ago, my wife Florence and I attended RoshaShana services at the Bevis Marks Synagogue in London. We also visited the Adler Jewish Museum, named for the Chief Rabbi of England (another story) almost one hundred years ago. At the museum we purchased a small booklet on the history of Bevis Marks, never thinking that it could be used numismatically. But Paul Vincze, the famous British Jewish medalist had an exhibit at the New York convention, and amongst his medals was one of Bevis Marks. The numismatic connection was made, and this has become the feature story for this issue.

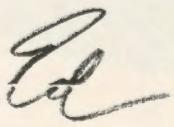
The late Milton Fishgold was one of the foremost A.I.N.A. boosters. I first really began to know him during my stint as President of the organization, and when I attended a California A.I.N.A. convention. A.I.N.A. memorialized his name with the Milton Fishgold award which is presented for an outstanding article published in the SHEKEL. To my surprise, at the convention breakfast, Mel Wacks announced that your editor was the recipient of this prestigious award for the article "The First Jewish Coin Dealer". This is one award that will not be delegated to the garage.

Our incoming president, Moe Weinschel is a real workaholic. He is also a take charge person, and I believe A.I.N.A. shall make great strides under this administration. I hate to tell you how many years I've known him, but it goes back to when I was 16 years old, and that was a long time ago.

I must share the plaudits received on the SHEKEL with my contributors, all who are on first name basis. Peter S. Horvitz, the Philadelphia school teacher, from whom we can always expect something new and unusual. Jack H. Fisher, the authority on Palestine Currency Board, as well as so many other Judaic topics. Edward Janis, the Aleph Beth columnist as well as our ancient judaica specialist. Mel Wacks, who has been supplying promotional material for the I.G.C.M. and Magnus Museum. And my buddy Henry Kramarz, who is never too busy to take care of the photographic necessities of the SHEKEL, and who has yet to give me the first bill for film, paper or processing. These are the people that deserve the credit. I just put it together.

In closing, please support A.I.N.A. We are the only organization of its type in the entire world. Purchase your coins and medals from A.I.N.A. It costs you no more, and the commissions earned pay some of the bills. A terrific gift would be a one year membership for somebody close to you. Think about it.

Ed.



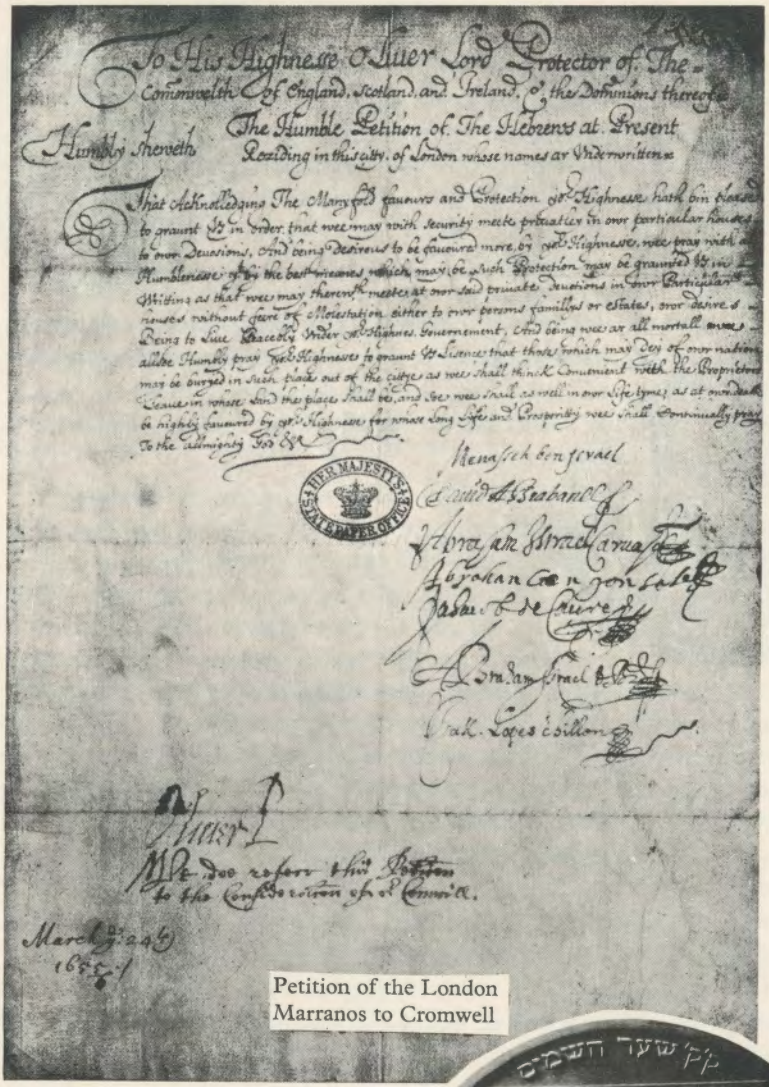
THE BEVIS MARKS SYNAGOGUE
BY RICHARD D. BARNETT AND ABRAHAM LEVY

In the early part of the seventeenth century a small colony of 'Marrano' Jews settled in the City of London. Marrano was the derogatory name (probably meaning a pig) given to the Jews in Spain who in order to save themselves from the relentless persecution of the Church under Catholic Spanish rulers had opted outwardly for the Christian religion while inwardly adhering to the old religion of their fathers.

Eventually the Inquisition, revived by Ferdinand and Isabella, turned its attention to these crypto-Jews, and from the last years of the fifteenth century they were systematically persecuted, arrested, tortured, tried, and burnt at the stake. From about this time there was a constant exodus of 'Marranos' who succeeded in escaping from Spain and Portugal or its dependencies to avoid persecution and a small number of them reached Protestant England. Outwardly, they were obliged to behave as Christians, for at that time Jews were not allowed officially to enter the country, but at any rate they could live there, provided that they behaved with circumspection, and could meet in secret in each others' houses for prayer.

In the following year, 1656, as a result of the war which had broken out between Britain and Spain, Cromwell's Council of State announced that all goods belonging to Spaniards were lawful prize. Two ships and other goods belonging to Antonio Robles, one of the secret Jews in London, were impounded, and the proclamation threatened the position of many of the other Jews. Robles thereupon petitioned the Council of State for the restoration of his property, making the novel assertion that he was not a Spaniard and a Catholic, but a Portuguese by birth and a Jew; his plea was supported by the testimony of other 'Marranos' in like case. The Council assented to Robles' plea and restored to him his goods and ships. On the same day, a further petition was laid before Cromwell, signed by Rabbi Menasseh ben Israel and by six of the secret Jews, led by Antonio Carvajal.

The second petition, likewise referred to the Council of State, was answered by no written assurance; but The Lord Protector clearly gave the petitioners a verbal guarantee of security under which they might meet privately for Jewish worship, acquire a burial-ground, trade as brokers on the Exchange, and enlarge their Community by bringing into England some more Sephardi (i.e. Spanish Jewish) merchants of good standing. Cromwell's interview with the petitioners, in effect, established the Jewish Community of England.



To His Highnesse Oliuer Lord Protector of The Commonwelth Of England, Scotland, and Ireland, & the Dominions thereof

The Humble Petition of The Hebrews at Present Residing in this city of London whose names are Underwritten

Humbly Sheweth

That Acknolledging The Many ffold fauours and Protection of Yor Highnesse hath bin pleased to graunt Vs in order that wee may with Security meete privately in our particular houses to our Deuotions, And being desirous to be fauoured more of Yor Highnesse, wee pray with all Humblenesse of ye best meanes which may be, such Protection may be graunted Vs in Whilding as that wee may thereby meete at our said priuate Deuotions in our Particular houses without feare of Molestation either to our persons families or Estates, our desire is Being to Liue Peaceably Vnder Yor Highnes Government, And being wee are all mortall men, alsoe Humbly pray Yor Highnesse to graunt Vs Licence that those which may Dye of our nation may be buryed in such place out of the citye as wee shall thinck Convenient with the Proprietor Leaue in whose hand the places shall be, and Yor wee shall as well in our Liues tymes as at our death be highly fauoured by Yor Highnesse for whose long Life and Prosperity wee shall Continually pray To the Almighty God &c

Menasseh ben Israel

Petition of the London Marranos to Cromwell

Paul Vincze

Commemorative of the Reopening of the Jewish Museum in London; Interior of the Bevis Marks Synagogue (reverse)

OLIVER CROMWELL MEDAL
PROTECTOR OF ENGLAND
1653

No doubt Cromwell, like William the Conqueror before him, recognized the commercial advantages that the Jews could bring to this country, and it may well be that considerations of this kind were as much in his mind as the Messianic dreams mentioned above.

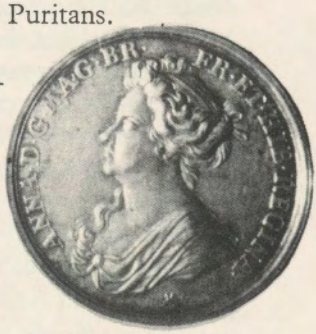
As a result the first Jewish house of worship of the resettlement of the Jews in England was opened in 1656 in the upper floor of a house in Creechurch Lane which is but a stone's throw from the present Synagogue in Bevis Marks. The site of this house is today marked by a plaque, on the rear corner of Cunard House in Creechurch Lane. This little Synagogue served to give to Englishmen their first acquaintance with Jewish worship. A very famous English visitor paid a visit to this Synagogue on Wednesday, 14th October 1663. He was no other than Samuel Pepys, who recorded for us his impressions of his visit in his immortal diaries. His account was somewhat contemptuous as it appears he visited the Synagogue during a festival (Simḥat Torah) when Jews tend to rejoice in a somewhat light-hearted manner.

By the turn of the century the Congregation had outgrown the building in Creechurch Lane despite its considerable enlargement in 1674 and steps were taken leading to the building in 1701 of the present Synagogue in Bevis Marks, today the oldest Jewish Synagogue in the country.

In spite of many difficulties, the community of escaped fugitives steadily grew, both in numbers and security, and in 1695 the Wardens laid plans and considered models for building a larger house of prayer which should be specially built for the purpose. A site was leased in the street called Bevis Marks, and in 1699 one Joseph Avis, citizen and merchant tailor, said to have been a Quaker, was given a contract for building a new Synagogue at a cost of £2,650, then a large sum, about half of which was raised in the form of offerings from every *yahid* or member of the Congregation. The new House of God was opened amid rejoicing on the Sabbath Eve, on the 27th day of the Hebrew month of Ellul 5461 (September 1701) just before the Jewish New Year, in the wardenship of Isaac Israel Correa, Isaac Pereira, Abraham Vaes

Martines, and Isaac Israel Henriques, Moses Francia being Treasurer. Two pleasing traditions, hitherto lacking proof, were attached to this event in the memory of the community. The first is that Queen Anne (or Princess Anne as she would have been at the time) presented an oak beam from one of the Royal Navy's ships to be incorporated in the roof of the building. The other is that the builder, Mr. Avis, returned to the Wardens on the day of the opening such profit as he had made, refusing to take financial gain for the building of a House of God. Even if untrue, these memories attest two simple facts: that the small and often harassed Jewish community owed gratitude to two diametrically opposed groups of friends, the House of Stuart and the Puritans.

BRITISH VICTORIES MEDAL
BUST OF QUEEN ANNE
1704



From the former Creechurch Lane Synagogue were brought the oak benches on which the worshippers had sat, and these, incorporated among the back rows of seats in the new synagogue, still survive. They were for long used by the children from the synagogal school, the Shaaré Tikva, who sat on the right of the Warden's pew, while the Orphanage boys sat on their left. A handsome painting representing Moses and Aaron standing with the Ten Commandments between them, commissioned from one Aaron de Chavez in 1675 to hang above the Ark in the older synagogue, also still survives; but in 1701 it was felt to infringe too openly on the Second Commandment to be allowed to hang in the main body of the new building, and it is now preserved in the Vestry.

The magnificent wooden Ark (or cupboard) resembling a reredos, at the east end, is built in classical architecture in the manner of Sir Christopher Wren's time. It contains (as is the custom in Jewish synagogues) the sacred scrolls of the Pentateuch, or five books of Moses, written in Hebrew on parchment, which are read in consecutive instalments over the period of a year as the central feature of the Sabbath Service. Several splendid seventeenth-century vestments and silver ornaments belonging to the scrolls survive. The entablature of the Ark has as its central feature the Ten Commandments written in Hebrew (abbreviated), above which are inscribed in Hebrew the words 'Know before Whom thou standest'.

The silver hanging Sanctuary Lamp, burning perpetually before the Ark, was presented by Edward Foligno in 1876 and evidently replaces an earlier example, now lost.

In its severely simple architecture the synagogue somewhat resembles a contemporary Dissenters' chapel. But with its high rounded windows and proportions, its general arrangement of ladies' gallery, ark, seats, reader's desk, and great brass hanging candelabra, it is obviously influenced by the impressive sister synagogue in Amsterdam, opened in 1675.

The simple ornamentation conceals a latent symbolism. In the centre are the seven great hanging many-branched candelabra—still used to light the building with candlelight on holy days after dark—held to represent the seven days of the week. Before the Ark are six great brass candlesticks, four of which bear the inscription of the donors: 'P. M. & R. Pereira'; four more, making ten in all, stand on the Reading Desk—these may symbolize the Ten Commandments, while the twelve columns supporting the gallery traditionally signify the Twelve Tribes of Israel. Four of the candlesticks (probably those inscribed) and one of the candelabra were sent from Amsterdam.

Certain officials have seats permanently allotted to them. The Wardens have their special pew (called *Banca*) at the left side of the building level with the Reading Desk. In front of the Reading Desk are the seats of the Haham or Chief Rabbi and his two assistant rabbis. At the left of the Reading Desk is the Beadle's seat.

Except for the addition of the doors to the *Banca* or Wardens' pews and to the Haham's or Chief Rabbi's seat in 1787, and of the choirstalls in about 1830, the ancient synagogue has remained virtually unchanged. Electric light was installed in 1929 at the sides of the building to supplement discreetly that of the candles. The heating system was formerly effected by placing three charcoal braziers along a passage running under the building, so that their warmth percolated through three grilles in the floor. This system has now been replaced by radiators. In the immediate surroundings of the building, too, the former school, an orphanage, a bath house, &c. and an older vestry room have gone. But though the building has seen many changes in its worshippers and passed through many vicissitudes of history (an attempt to pull down the building in 1886 was resisted with difficulty), yet the ancient worship continues as before. English has long replaced Portuguese as the congregation's vernacular, though they continued to use the latter officially till 1810, and even today certain congregational announcements (*mitsvoth*) are still made in the traditional Portuguese language—both here and at the branch Synagogue in Lauderdale Road, while a part of the service on the Fast of Ab is read in Spanish. Unfortunately, the shift of population away from

the City for many years past has gravely thinned the ranks of the worshippers. But it is hoped that this tendency may be reversed with the new building policy of the City of London.

Still today this building serves to remind us that it was within the shadow of that City and under the protection of its tolerant rulers that the entire Anglo-Jewish community in all its ramifications has grown up, exercising the right freely to worship God in its own way.

In the true tradition of Judaism the founders of the Synagogue were not content merely with building a House of God, it had to be a place where, through the service of God, help could be given to those in need, a place where the highest moral and philanthropic ideas were actually put into practice. This Synagogue looked after its less fortunate members at a time when needy people in England were too rarely given the basic dignities which are the right of every human being.

The Synagogue had and still has many charitable trusts to look after its poorer members 'from the cradle to the grave'. For the young there was an orphanage which not only looked after them but made provision for teaching them a trade. There were the Shaaré Tikvah (Gates of Hope) School for boys founded in the seventeenth century and the Villareal School for girls, both of which taught their pupils to become worthwhile citizens. Today the funds from these schools are used for other educational activities in the Congregation. There are also two Dower Societies which provide monetary assistance to brides to set up a proper Jewish home.

For the older people there is the Welfare Board with social workers giving all types of assistance to people in need. There is also a Beth Holim which today is an old peoples' home but which was originally the maternity hospital of the Congregation founded in 1747–8. Nearly three hundred years ago this Synagogue had engaged a part-time doctor, Abraham Perez Galvão, for its members, providing free medical facilities, through him and his successors, thus anticipating by some two hundred and fifty years this country's national health service. It even had from 1664 a fund *Cautivos* (Captives) to provide ransom money for Jews taken captive by pirates at sea which is now used to repatriate unfortunates.

Today, under the welfare state, these moneys are used to provide the extra comforts for the poor, not always given by the State.

"The proportion of sky over a nation is equal to the proportion of earth beneath it", wrote Hayim Nahman Bialik.
Nothing could be truer than this, for even if the words are changed around, "the proportion of earth beneath a nation is equal to the proportion of sky above it."
The first experimental satellite, **"Offeq-1"** (in English: "Horizon-1"), launched into Space by Israel, in her fortieth year of Statehood, brought her a new dimension in the skies. Israel had made new headway, and more than this, had established a new presence in Space, attesting to the scientific might which is there every day at every hour at the service of universal peace - perhaps also fulfilling the words "faithful witness in the sky," (Psalms 89:38).
"Offeq-1" was placed in orbit the day before Yom Kippur 5749 (September 19, 1988) at 11:32 a.m., by a special satellite launcher, "Shavit". Its mission was to test its ability to enter into orbit; the generation of solar energy; transmission reception from Space; the resistance of its systems in a weightless vacuum; the quality of the Earth's magnetic field.
One complete rotation about its main axis took just one second and this provided **"Offeq's"** inertial stability. The many panels of solar collectors attached to its body gave **"Offeq-1"** an appearance something like that of shining armor, sparkling in the sun's rays, to which the collectors were constantly directed for provision of the energy necessary for its functioning.
"Offeq-1" orbited the Earth in approximately ninety minutes. The nearest point to Earth and the lowest point in its elliptic orbit (perigee) was 248 kilometers, and the furthest and highest point in its orbit (apogee) was 1,170 kilometers.
Symbolic of its uniqueness in the skies was the fact that, contrary to other satellites of the world, which move in a west-east direction, **"Offeq-1"** moved in the opposite direction, as if to illustrate the biblical verse "and you shall spread out to the west...".
As it entered Space, **"Offeq-1"**, whose end came on January 14, 1989 at 5:30 p.m., after having successfully fulfilled its mission for 118 days, had led us into the top of the world of science and into the **Space Age**.

The Medal which is "Making History"

To commemorate this historical Space achievement of Israel, the Israel Government Coins and Medals Corporation has issued a State medal in **palladium - a precious, rare, hi-tech, silver-white colored metal with great potential for the future.**
Palladium is of the platinum group and by virtue of its advantages over the latter - lightness and malleability - and its other qualities, including tarnish and all weather resistance, it is increasingly being incorporated in various industrial uses, particularly in the manufacturing of **space research equipment** and in jewelry.

Description of the Medal

Face: A true sketch of the **"Offeq-1"** satellite rocketing out of Israel and orbiting the Earth from east to west, and the verse: "A star out of Jacob" Numbers, in Hebrew and English.

Reverse: The name of the satellite **"Offeq-1"** **"אופק-1"** streaking across the sky above the horizon (**"Offeq"** meaning **"horizon"**). On the border, the inscription "First Israeli Satellite 1988."

Edge: On the palladium and bronze medals: the State emblem, the words "State of Israel" in Hebrew and English, and a serial number.

On the palladium medal: "Pure palladium".
Gold medal - milled.

Design: Gideon Keich.
Reliefs: Kretschmer, Jerusalem.
Minting: Gold and bronze Kretschmer.
Palladium - The Government Mint, Jerusalem.

Hans Christian Andersen

by Peter S. Horvitz

Harald Salomon's beautiful portrait medal of Hans Christian Andersen (1805-1875), issued in Denmark in 1930, probably for the 125th anniversary of Andersen's birth, was illustrated by Daniel M. Friedenberg in his *Jewish Minters and Medalists* (Philadelphia, 1976.)[1] The medal appears in that work as a sample of the work of Salomon, a Jewish medalist who has worked most of his career in Denmark. Salomon was born in Oslo, Norway in 1900. The obverse of this medal shows a very sensitive portrait bust of the author facing right. Around him is a Danish inscription that translates, "Fairy-tale Author Hans Christian Andersen." To the right of the bust appears the date, 1930, divided by the artist's monogram. The reverse of the medal illustrates Andersen's tale "The Ugly Duckling." The title in Danish is the inscription. The scene shows the "ugly duckling," or baby swan, swimming among beautiful rendered foliage. The artist's full signature "H. SALOMON" appears at the bottom. The medal is struck in bronze and measures 55 millimeters.

When Samuel Goldwyn decided to make a motion picture based on the life of Andersen, highly fictionalized, he cast a Jew, the late Danny Kaye, to play the part. Kaye was born in Brooklyn as David Daniel Kaminsky on January 18, 1913. He died on March 3, 1987. The 1952 movie *Hans Christian Andersen*, released in 1952, is a cinematic classic. I'm sure Andersen would not have been displeased to have a Jew cast as himself.

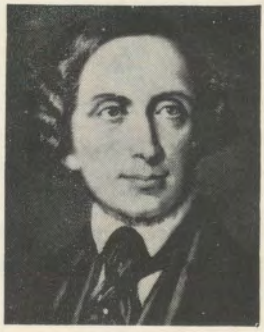
Sympathetic portrayals of Jews appear in several of Andersen's novels. Andersen's first novel *The Improvisatore* (1835), for instance, contains such a portrayal. In Andersen's *Only A Fiddler* (1837) the central character is a Jewess named Naomi. *The Jewish Girl* (1856) portrays Sarah, a girl who remains loyal to her ancient faith. Andersen also wrote a poem in a Jewish theme, "Rabbi Meyer," also compassionate.

In Andersen's autobiography appears the following passage concerning an evening he spent in Amsterdam in 1866: "The evening came. I was present at the concert ... There was an elegantly dressed audience; but it was unpleasant to me not to see a face of the people, whose men in our time are those who have given us the most remarkable musical works, the people who gave us Mendelssohn, Halévy, and Meyerbeer. I did not see a single Jew and mentioned my surprise, and it was still greater when I heard — would I had misunderstood my ears! — that they were not admitted here. On several occasions I received the impression that there is a strong division here between men in social, religious and artistic relations ... In Denmark, God be praised, we do not know such distinctions."[2]

How can one account for Andersen's unusual interest in and sympathy for the Jews? Part of the reason undoubtedly lies in the particularly tolerant atmosphere of the Denmark of his time, particular-

ly as compared to the Netherlands, Germany, or Russia. However, any examination of Andersen's life must provide a more personal reason as well. Andersen was, for most of the early years of his life, the outsider par excellence. His behavior was strange, he was awkward and ugly, he was extremely poor, and he was the butt and bane of his school teachers. Yet, despite all this, he always felt a sense of specialness, of being chosen for some special purpose to so suffer humiliation. His story "The Ugly Duckling" was autobiographical. In the Jewish people Andersen found a parallel to his own suffering, his own humiliation, his own inherent worth.

The Jews have sometimes found in the intellectual community friends to defend them in the names of intellectual honesty and justice. But Hans Christian Andersen came to their friendship not as an intellectual defender, like Zola or Hugo, but as a kindred soul; hurt by the world, but not embittered by it; filled with the wonder of life and the talent to make that wonder manifest to the rest of mankind.



Hans Christian Andersen, above, wrote fairy tales. A statue of the famous Danish author, *right,* stands in Lincoln Park in Chicago.

Footnotes

[1]p. 76.

[2]Joseph L. Baron, ed., *Stars and Sand* (Philadelphia, 1948), pp. 365-366.

"The Little Jew"

by Peter S. Horvitz

The first time you strike the back of your elbow really hard against something you discover that there is really nothing funny about the "funny bone." Sparks of pain shoot up and down the arm, the hand is momentarily paralyzed, and tears spring to the eyes.

The "funny bone" is, of course, not a bone at all, but the point at the back of the elbow where the ulnar nerve rests against the medial condyle of the humerus.

The inhabitants of France and other French-speaking people the funny bone is not considered "funny" or "crazy," but is known as *le petit juif* or "the little Jew."

While I'm not positive why this name was first applied to the point on the elbow, I suspect that no complement was intended to the Jewish people. Just as "to jew" meaning to cheat is an example of embedded anti-Semitism within the English language, so this seems a parallel situation in French. As the shock of a blow to the funny bone "betrays" the arm, so the Jew is portrayed here as a traitor. Perhaps the idea of Judas Iscariot is inherent in this. *Le petit juif* is a distasteful linguistic relic, but as there does not exist any alternative in French, it seems unlikely that it will soon disappear.

Coins and medals which clearly depict elbows are numerous. To any Francophone each is a potentially "Jewish" piece, as it depicts *le petit juif*. If one wished to be more specific, I think it would be justified to classify these pieces as "anti-Semitic" pieces, if my assumption concerning the origin of the phrase is correct.

I am illustrating this article with a picture of a favorite coin of mine. This is the 1937 50 centimos coin issues by the Republican government during the Spanish Civil War (Y. 105.) The interest of this coin stems from its complicated history and from the significant die varieties it exhibits. The obverse of this coin reuses a design that had originally been used for 1934 silver 1 peseta (Y. 108.) The first factor of the varieties relates to the date within the stars to the right and left of 1937, or to no date in those stars, or to no stars being present at all. The second factor in the varieties of this coin is whether the circle around the denomination on the back is small dots or small squares. The illustrated example, which clearly depicts Hispania's right elbow, is the rarest of all die varieties, with no stars and small squares.

It is probably not practical to expect collectors of Judaica to acquire a comprehensive collection of elbows on coins and medals. However, I think that it is reasonable to suggest a comprehensive collection should contain at least one "elbow" piece to act as a reminder of "the little Jew," the most commonly represented "Jew" in numismatics.

Awards of the English Zionists

by A.N. Pamm – Capetown, South Africa

Introduction

This article lists and comments upon the Badges of Orders, Decoration and Medals awarded to the English Zionists Albert Goldsmid, Norman Bentwich and Edwin Samuel.

A limited amount of biographical information is also presented. Readers interested in learning more about their lives and achievements are referred to various published biographical articles and autobiographies.

(i) Albert Edward Williamson Goldsmid M.V.O. (1846-1904)

Albert Goldsmid is said to have been the model for the title character of George Eliot's novel "Daniel Deronda". He was not born a Jew – his branch of the family having seceded from the faith – but he adopted the Jewish faith at the age 24.

He entered the British Army in 1866 and served until 1903, having reached the rank of Colonel (then the highest rank attained by a practicing Jew) in 1894 and having held various important military appointments.

From 1892 until 1894 he took leave of absence from the army to supervise Baron de Hirsch's Jewish colonies in the Argentine, thereby impeding his promotional prospects in the army.

He was a nationalist Jew and an early promoter of the usage and teaching of Hebrew and it's revival as a spoken language. Before Zionism became fashionable he was a founder and the first chief of the English Chovevei Zion and was also a founder member of the Maccabaeans and later became their president. In addition, he was a member of council of the Anglo-Jewish Association.

In the period 1895-1897 he founded and became the first commandant of the Jewish Lads Brigade.

In 1903 he served on the El Arish Commission.

He was quoted as saying "If England is my mother and Zion my father can I not love them both equally". Two pieces of metal bear testimony that he could.

The first is a numbered badge of a Member (4th Class) of the Royal Victorian Order (M.V.O.). He was appointed to the Order by King Edward VII during a three day stay at Balmoral in late 1903 in recognition of his services to the Jewish Community. At the time of the appointment the M.V.O. ranked above the Distinguished Service Order and few Jews in the British Empire had received an award of this seniority, fewer still for services to the Jewish community.

His other award was the Queen's South Africa 1899-1902 Campaign Service Medal with two bars, "Paardeberg" and "Relief of Kimberley". At the battle of Paardeberg his horse was shot from under him. The medal bears his name on the rim.

A.E.W. Goldsmid is further commemorated by the Goldsmid Memo-

The awards of Colonel A.E.W. Goldsmid M.V.O.

Maccabaeans Memorial to Colonel Albert Goldsmid M.V.O. Medal awarded for long service in the Jewish Lads Brigade

Badge of a Member (4th Class) of the Royal Victorian Order

rial Award (with his bust on the obverse) which was founded by the Maccabaeans and is awarded as a long service award in the Jewish Lads and Girls Brigade.

(ii) **Norman De Mattos Bentwich O.B.E., M.C. (1883-1971)**

Norman, the son of Herbert Bentwich, a British Zionist leader and lawyer, practiced law in London from 1908 until 1912 prior to taking up, in 1913, appointments as Commissioner of Courts and Lecturer in Law at Cairo University, Egypt.

His services during the First World War were various.

In 1915 he wished to join the Zion Mule Corps but was prevented from doing so by General Maxwell.

In 1917 he had to interview Aaron Aaronsohn and establish the bona fides of the "Nili" espionage group.

He personally undertook intelligence operations during the war years besides serving in the Egyptian Camel Corps during the final stage of the Palestine campaign. For these services he was awarded the O.B.E. and the M.C.

From 1912 until 1931 he served in Palestine as Attorney General and played a notable part in shaping the legal system in Palestine.

Following his resignation in 1931 he held a professorship in international relations at the Hebrew University, Jerusalem until his retirement in 1951 when he returned to England. From 1933 until 1936 he directed the League of Nations Commission for Jewish Refugees from Germany.

He chaired various societies and associations and also found the time to write numerous books and articles.

During the final years of his life he associated himself with the cause of the Ethiopian Jews, undertaking journeys to Ethiopia when in his eighties.

His awards were as follows:

(i) Officer's Badge of the Military Division of the Most Excellent Order of the British Empire (O.B.E.). Gazetted 3/6/1919 "For valuable services in connection with military operations in Egypt" (T/Lt., Local Major, Special List).

(ii) Military Cross (M.C.). Gazetted 1/1/1918 "For valuable services rendered in connection with the War" (T/2nd Lt., Special List). Further information obtained from the Ministry of Defence is that "the award was made in recognition of an act of gallantry whilst serving in Egypt".

(iii) 1914-1918 War Medal (Captain)

(iv) 1914-1919 Victory Medal (Captain)

According to an authoritative source 78 O.B.C.'s and 263 Military Crosses were awarded to Jewish recipients throughout the British Empire for services during the First World War. (These figures are slightly understated). Of this number, only a handful were awarded for services during the Palestine campaign, the majority being for services rendered in other theatres of war.

Note: "Egypt" in published citations of the final war years in most cases refers to the Palestine campaign.

(iii) **Edwin Herbert Samuel, C.M.G. (1898-1978)**

Edwin Herbert, the second Viscount Samuel, was the son of Sir Herbert (later Viscount) Samuel, the first High Commissioner for Palestine during the British Mandate (1920-1925).

He was one of a handful of serving Jewish officers during World War I who transferred to the Jewish Legion, Royal Fusiliers wherein he served with the 40th (Palestinian) Battalion.

In 1918 he accompanied Dr. Weizman and the Zionist Commission.

From 1920 until 1948 he served as a British colonial civil servant in the Palestine Administration, serving until 1934 in the High Commissioner's Secretariat and in District Administration, from 1934 as Deputy Commissioner of Migration, during World War II with the Imperial Postal Censorship, eventually becoming Chief Censor, and from 1946-1948 as head of the Palestine Broadcasting Service.

After 1948 he lectured at the Hebrew University (1954-1969) and was Principal of the Institute of Public Administration in Israel which he founded.

He was a Director of the Jewish Chronicle, London and other companies.

He published works on administration and government in Israel as well as volumes of short stories.

His awards were as follows:

(a) Companion's Badge of the Most Distinguished Order of St. Michael and St. George (CMG). London Gazette 12/6/1947 (The Hon., Director of Broadcasting). One of approximately 21 awarded in Palestine.

(b) 1914-1918 War Medal (Representing, inter alia, service as a 2nd Lieutenant in the Jewish Legion)

(c) 1914-1919 Victory Medal (ditto)

(d) Army General Service Medal (1918-1962) with two bars, "Palestine" (for service 1936-1939) and "Palestine 1945-48".

(e) 1939-1945 Defense Medal (For service in the Palestine Volunteer Force).

(f) 1935 George V. Silver Jubilee Medal (One of 201 awarded in Palestine of 85 thousand awarded throughout the Empire).

(g) 1937 George VI Coronation Medal (One of 219 awarded in Palestine of 90 thousand awarded throughout the Empire).

Comparatively few awards of the 1935 Jubilee and 1937 Coronation Medals were made in Palestine to Jewish recipients and there can be few other groups of British medals relating solely to service in Mandatory Palestine awarded to a Jewish recipient which are as extensive and complete.

Notification re Honours Systems In Palestine 1915-1948

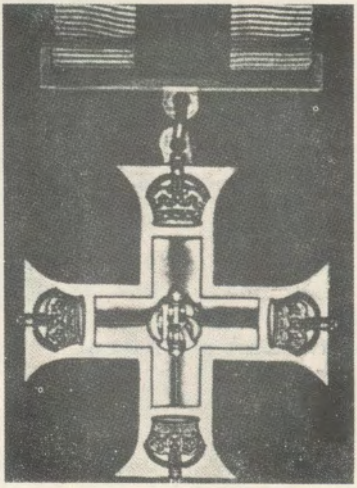
Chapter 93 of "HONOURS AND REWARDS IN THE BRITISH EMPIRE" by A.N. PAMM (Privately published 1984/5; commercial publi-

cation possibly forthcoming) gives (together with appropriate historical commentary) a detailed analysis and exposition of official and unofficial British (and some Israeli and other) Titles, Orders, Decorations, Medals, Ribbons and Certificates awarded, and Social Precedence accorded, to persons resident and serving in Palestine during the period of the British Mandate. Transjordan is similarly treated in Chapter 94.

Correspondence in reference to this article can be sent to the editor for reforwarding to Mr. Pamm.

Companion's Badge
Order of St. Michael and St. George
(C.M.G.)
(as awarded to Edwin Samuel)

Officer's Badge
Order of the British Empire (O.B.E.)
(as awarded to Norman Bentwich)



Military Cross (M.C.)
(as awarded to Norman Bentwich

Israel's Maccabiah Games Come of Age

BY SIMON GRIVER
World Zionist Press Service

This summer's 13th Maccabiah Games promises to be a Jewish sporting extravaganza and a fitting way to celebrate its *Bar Mitzvah* meeting.

Organizers expect more than 5,000 sportsmen to participate in the forthcoming Maccabiah in Israel from July 3 to 13, a 25 percent increase over the previous Maccabiah in 1985. Participants are expected from a record 40 countries. The thawing of relations between Israel and Eastern Europe means that, for the first time since Israel's establishment, representatives from Soviet bloc countries will take part in the Maccabiah.

"There will definitely be a team from Hungary," states Arieh Rosenzweig, chairman of the 13th Maccabiah organizing committee." "We also hope that teams will come from Poland and the Soviet Union. In addition, Panama, Singapore and Hong Kong will be represented for the first time."

Because the International Olympic Committee recognizes the Maccabiah as the Jewish "Olympics," South Africa will again be banned from competition. However, South African Jews will be allowed to participate on an individual basis.

The 13th Maccabiah will include 30 different sports. For the first time tenpin bowling will be included in the program, with competitions being held at a newly completed bowling alley in Tel Aviv. Boxing, one of the most popular sports when Jews lived in the slums of New York's Lower East Side and London's East End, is again excluded due to lack of competitors. Cricket, rugby union, lawn bowls, squash and sailing, on the other hand, are scheduled events.

The concept of the Maccabiah Games as an Olympics for Jews worldwide was envisaged by Joseph Yekuteli in 1921. When the first games were held in Ramat Gan in 1932, 309 athletes came from 17 countries. The event was a striking success and 1,700 competitors came for the Second Maccabiah in 1935. This became known as the "Aliyah Games," because many of the participants stayed on in the country, wisely preferring not to return to a Europe threatened by Hitler.

The next Maccabiah was not until 1949, and the drop in the number of entrants to 800 sadly reflected the catastrophe that had befallen the Jewish people.

Many of the world's top sportsmen have participated in Maccabiahs over the years, including seven-time Olympic gold medal winner swimmer Marc Spitz. The *Bar Mitzvah* Maccabiah should include U.S. Olympic swimming gold medalist David Berkoff and Israeli tennis ace Amos Mansdorf. But many of the world's famous sporting stars, especially in tennis, will not attend the Maccabiah.

"We do not offer sportsmen money to attend," explains Rosenzweig. "We can only offer them the opportunity to identify with the Jewish people and demonstrate Jewish solidarity."

In addition to the sporting events, there will be lavish opening and closing ceremonies. The opening ceremony will be at Kfar HaMaccabiah Stadium in Ramat Gan while the closing ceremony will be held by the Western Wall. Both ceremonies will be extravaganzas with light shows and displays of singing, dancing and Jewish culture. In keeping with the *Bar Mitzvah* theme, the closing ceremony will include a service in which 1,000 youngsters (500 from the Diaspora and 500 from Israel) will be *Bar Mitzvah*. In addition, overseas Maccabiah guests will be saluted at a folklore show in Caesarea and a concert at the Tel Aviv Museum.

In total, $5.8 million is being invested in the Maccabiah. Half of this sum will come from the participants, and the other half from the Israeli government, Jewish Agency, Israeli sports clubs and ticket sales.

MACCABIAH MEDALS

First Maccabiah Olympics Palestine 1932. In Hebrew "The First Maccabiah in the Land of Israel 1800 years after Bar-Kochba, London" Reverse the design of the Bar-Kochba coin.

Maccabiah Delegates London 1934. In Hebrew "Maccabiah Delegates to the Olympic Games, London. In the center, two participants, in the background, the emblem of the city of Tel-Aviv

Second Maccabiah Olympics Tel Aviv 1936. In Hebrew "The Council of Tel Aviv to the participants ofthe Second Maccabiah"

Fifth Maccabiah Olympics. In Hebrew The Fifth Maccabiah Israel "1957

Sixth Maccabiah Olympics 1961

Seventh Maccabiah Olympics 1965

Eighth Maccabiah Olympics 1969

Ninth Maccabiah Olympics 1973

Ludwig Barnay

by Manfred Anson

If one would have asked a German actor before or during the Nazi era who instituted the German Actors Guild, they would probably not have known who that person was. How embarrassed they would have been had they been told that it was a Jew by the name of Ludwig Barnay, not even a German by birth.

Barnay was worn in Budapest Hungary on February 11, 1842 to a family whose bread winner was the office manager of the Israelitic Community of that city. His father wanted him to learn the building trade and apprenticed him to be a bricklayer. At the tender age of 15 he absconded from Budapest to Vienna where, under the tutelage of Adolph Sonnenthal, later von Sonnenthal, another Jewish actor, he began his career as an actor in the same year. His parents hearing of their son becoming a so-called comedian disowned him completely. Then followed a successful career for the next 20 years until the year 1880 when he retired from the stage to become a director.

In 1861 he appeared for the first time in Budapest and then success brought him to Graz, Mainz, Vienna at the Hofburg Theatre. In 1864 he was in Prag, Riga and Leipzig Germany where he played Willhelm Tell. This was followed by engagements in Weimar in Schillers and Goethes plays and after that in Hamburg, Frankfurt and Hannover. He acted at the Berlin National Theatre and even in Russia. In London he played Essex as well as Othello.

Before becoming a theatrical director he founded the German Actors Union in 1871. In 1883 he became secretary and co-founder of the German Theatre in Berlin and founded his own theatre the Berlin Theatre in 1888 which he directed until 1894. He then retired to Wisbaden in the State of Baden bedecked with decorations and titles including Court Councellor. He also performed in the U.S. in 1883 and 1888. His Union of Professional Actors was dissolved in 1933 by orders of the Hitler Government which dissolved all Trade Unions.

Barnay died in 1924 and is now quite forgotten. The reverse of this medal shows the dates 1860 when he began his career and 2 May 1890 surrounded by a Laurel wreath.

Size: 45mm
3mm
Metal: Bronze Brown Patina
Sculptor: R. Otto
Year: 1890

CHRONOLOGY OF
The Palestine Currency Board

BOARD FACED MANY PROBLEMS INCLUDING HOARDING OF THE SILVER COINS BY THE PUBLIC DUE TO LOSS OF CONFIDENCE IN THE PALESTINE PAPER MONEY

BY JACK H. FISHER, N.L.G.

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There was a period of five months provided by Proclamation of the High Commissioner from the introduction of the Palestine currency on November 1, 1927 for the withdrawal of the Egyptian gold, notes, silver and nickel coins and the British gold sovereign as legal tender in Palestine and the replacement as legal tender of the new Palestine notes and coins. It is then interesting for the collector and student of the Palestine Currency Board and Palestine to evaluate the first five-year history of Palestine notes and coins in circulation to determine amounts of each denomination in circulation from the official records as to requirements of notes and coins in relation to population and economic conditions on a yearly basis for comparison purposes.

The details of notes and coins in circulation for the five years are set forth as follows in Palestine pounds.

		March 31, 1928	March 31, 1929	March 31, 1930	March 31, 1931	March 31, 1932
		Pounds	*Pounds*	*Pounds*	*Pounds*	*Pounds*
Bronze,	1 Mil	1,200	1,104	1,184	1,296	1,424
	2 Mils	1,248	944	960	1,040	1,072
Nickel,	5 Mils	8,700	9,600	10,700	11,500	12,200
	10 Mils	10,400	12,000	14,200	15,900	17,600
	20 Mils	8,300	10,100	12,200	13,600	15,200
Silver,	50 Mils	82,500	83,500	103,000	118,000	139,000
	100 Mils	82,500	84,500	107,000	123,000	144,000
Total Coins		194,848	201,748	249,244	284,336	330,496
NOTES						
500 Mils		206,000	161,769	153,577	104,385	117,779
One Pound		765,000	731,712	888,043	999,843	985,514
Five Pounds		410,000	402,935	562,920	648,770	643,815
Ten Pounds		160,000	165,050	225,080	231,880	244,710
Firty Pounds		98,000	98,150	97,200	88,350	76,850
One Hundred Pounds		53,500	26,300	21,600	12,000	9,500
Total Notes		1,692,500	1,585,916	1,948,420	2,085,328	2,078,168
Total Coins and Notes		1,887,348	1,787,664	2,197,664	2,369,664	2,408,664

The reasons for the increase of approximately 39,000 Palestine Pounds in circulation as of March 31, 1932 over the prior year was as a result of increased export of oranges by growers based upon selling price obtained in Palestinian Pounds, plus the fact that in the period from March 31, 1931 through and including March 31, 1932 that immigration exceeded emigration. It is also obvious from comparison of notes in circulation as of March 31, 1932 that there was a reduction of 7,160 Palestinian Pounds of notes in circulation and an increase of 46,160 Palestinian Pounds in coins in circulation from the previous year. This was due to the general world-wide depression and heavy demands of the public for silver coins as a result of the public becoming frightened after the Pound Ster-

The silver coins which a worried public favored over paper notes in early 30s.

ling ceased to be on the gold standard and temporary loss of public confidence in paper money. The authorities were able as a result of proper public relations releases to quiet the fears of the general public and to restore confidence in the use and retention of notes prior to March 31, 1932 although silver Palestinian coins were still kept in hoards by many people in Palestine in 1931-1932.

The silver coins brought forth efforts of counterfeiters shortly after the first silver coins were released to the public. The impounded counterfeit silver coins for this period consisted of the following:

	100 Mils	50 Mils
1928 - 1929	42	6
1929 - 1930	226	81
1930 - 1931	95	192
1931 - 1932	149	259

Six individuals were convicted of counterfeiting offenses in 1931 and 1932. Three individuals convicted of counterfeiting were each sentenced to prison for a period of seven years and the other three received less severe sentences. The depression and the economic uncertainties made counterfeiting more prevalent and the authorities dealt severely with those individuals who were apprehended and convicted to discourage widespread counterfeiting efforts in Palestine.

The Palestine Currency Board operated on a sound basis and invested its assets in a highly diversified investment portfolio. Assets were invested in good yield securities such as England War Loan Stocks and Bonds, India Bonds, England Treasury Bonds, New Zealand Bonds, Union of South Africa Bonds, London County Bonds, Fiji Bonds, Nigeria Bonds, Tanganyika Bonds, Kenya Bonds, Ceylon Bonds, Conversion Loans and Consolidated Bonds. The nominal value of securities on March 31, 1932 was Pound Sterling 2,306,465 5s. 11d., market value Pound Sterling 2,298,997 11s 8., the cost price being Pound Sterling 2,239,672 14s. 4d The Board had in its Investment Reserve Account Pound Sterling 71,606 0s. 3d and the estimated value of silver in coins in circulation was Pound Sterling 168,193 6s. 5d, which verified assets more than the total value of the currency in circulation. The financial position of the Board was highly sound with the currency being fully secure and protected.

The Regulations Defining The Constitution, Duties and Powers of the Palestine Currency Board dated August 2, 1926 set forth in Sections 19 and 20 as follows:

Section 19: "The Board may, with the approval of the Secretary of State, pay any sum which it thinks proper out of the income from its invested funds by way of contribution to the revenues of Palestine."

Section 20: "When the Board is satisfied, and shall have satisfied the Secretary of State, that its reserves are more than sufficient to ensure the convertibility of the currency, and to provide a reasonable reserve against possible depreciation the Board may pay over the whole or part of the surplus amount in aid of the revenues of Palestine."

These provisions of the Regulations enabled the Board to pay sums of money from its income and surplus to aid the operation of the Palestine Government. The Board did pay to aid the revenues of Palestine the following sums, to-wit: Pound Sterling 10,000 for 1928-1929, Pound Sterling 20,000 for 1929-1939, Pound Sterling 35,000 for 1930-1931 and Pound Sterling 50,000 for 1931-1932. The profitable operation and management by the Board resulted in substantial benefit to Palestine by the return to the area of such payments derived from income from the Board's investments and operations.

Personal note:
The efficient operation of the Palestine Board in day to day operations was impressive. The long term planning and projections with modifications as was warranted by change of circumstances was even more impressive to me. The operating statements of income and expense set forth the precise administrative expertise of the Board. The Board members were not only excellent administrators, but they also proved to be excellent, in earning high returns, on the investments made with the profits earned from day to day operations, while always maintaining quality investments. Overhead costs were kept to the barest minimum, without sacrificing quality and efficency of operations and administration. The more that I research the Palestine Currency Board and the way it functioned, the greater was and is my admiration for the members of the Board and the operating staff. Individuals with additional information and comments are requested to contact Jack H. Fisher 3123 Bronson Blvd. Kalamazoo, Michigan 49008.

THE AMPHORAI ON THE COINS OF THE JEWISH WAR

By Dr. E. W. Klimowsky

On coins of the years 2 and 3, there are represented two types of amphorai: one type has a fluted belly and, in the original dies, a narrow neck [1]), and one has a broad neck

The second type is almost identical with the first, with a narrow neck, but is covered with a conical lid which is fluted in the same way as the belly. It is decorated by a number of pellets and crowned by a knob. Both types have two curved handles fixed to the upper part of the fluted belly.

The uncovered amphorai appear on the bronze coins of the year 2 and the covered amphora appears on bronze coins of the year 3.

A crude representation of the first uncovered type, with rectangular handles starting at the broad neck and going down in a slightly curved manner to the fluted belly, is to be found on a bronze coin which, by its style and by the epigraphic character of its imitated script-signs, clearly shows its origin as a 'barbarous' copy [3]).

Among modern authors, Romanoff [4]) and Kadman have no doubt that these amphorai were vessels used in the Temple service.

Romanoff expresses the opinion that they 'remain to be identified'. Kadman also leaves open the question of the particular purpose for which the two types were used: 'The question whether the amphora on the coins was used for wine and oil too is not easily answered.' [5])

Whilst the first type does not offer special difficulties in respect of its shape, special importance attaches to the second type.

As to its shape and design, we have an almost exact model in one of the wall paintings of the peristylium of the Roman villa at Boscoreale dating from the first century BC [6]). (Pl. V, no. 1).

Phyllis Williams Lehmann [7]) describes the fresco as follows: 'an elegant copper vessel mounted on a square marble base appears against a background originally of creamy white. Its squat fluted body rises from a calyx of broad acanthus leaves and rests on a moulded foot. A flaring conical lid overhangs its white columnar neck ; delicate handles spring from its body' [8]). Near Boscoreale, on the slopes of Mount Vesuvius, a villa was found in 1900 which had probably been built shortly after the middle of the first century BC and, having changed owners, repainted and redecorated. The outer courtyard was restored in the early years of the

first century A D and then further repairs became necessary and were made after the earthquake of 63 A D. The villa was severely damaged in the eruption of 79 A D. The lava and clouds of ashes, however, preserved much of the beautiful paintings, which otherwise would have been irretrievably lost. The paintings, amongst which that of the lidded amphora is to be found, therefore belong to exactly the same time as that in which the coins of the First Jewish War were minted. Our painting is on the second panel cut out of the peristyle wall after the villa was unearthed, and now is in the Metropolitan Museum of Art in New York. The amphora takes up the greatest part of the space, whilst, on the right side, there is a faint translucent profile of an oinochoe [9]).

As far as the very delicate and faint traces of that vessel allow us to identify it, it was that type of silver jug which is depicted on one type of the denarii of the Bar-Kochba War [10]). What was the use of those vessels in the Temple ?

The reply seems to be found in the description of the water libation ceremony, given in the Mishna [11]) :

'They used to fill a golden flagon (צלוחית) holding three logs with water from Siloam. When they reached the Water Gate, they blew on the shofar a sustained, a quavering and another sustained blast. The priest whose turn of duty it was went up the Altar-Ramp and turned to the right where were two silver bowls (שני ספלים של כסף).

...They had each a hole like a narrow snout, one wide and the other narrow so that both bowls emptied themselves together.

(ומנוקבין כמין שתי חוטמין דקין, אחד מעובה ואחד דק, כדי שיהיו שניהן כלין בבת אחת.)

The bowl to the west was for water and that to the east was for wine...

.. With one log they could perform the libation throughout eight days...

... As was the rite on a weekday so was the rite on a Sabbath save that on the eve of the Sabbath they used to fill with water from Siloam a golden jar that had not been hallowed, and put it in a special chamber. If it was upset or uncovered, they refilled it from the laver, for wine or water which has been uncovered is invalid for the Altar.'

Here we have our vessels. The small silver jugs of the oinochoe-type were those depicted on the right of the Boscoreale fresco and also on the afore-mentioned denarii of the Bar-Kochba War. The big golden flagon holding three logs was that with a lid and also the one without it, which is on the coins of the First Jewish War. In the Boscoreale fresco, it was a copper vessel, whilst in the Temple it was of gold, in both cases of a yellow-brown metal which — either in the more mundane quality of copper or in the precious form of gold — gave it a connection with the sun, whilst the silver jugs, both on the Boscoreale painting and in the Temple, being made of silver, might have had some link with the moon.

The reason why vessels containing water or wine, or also milk, standing even for a short while, had to be covered was to keep them free from ritual uncleanness [12]). The cover of wine jars was not susceptible to such uncleanness as long as it was used for that purpose only [13]). As to the natural size of the golden amphora, the Mishna reports that the contents were three logs of water taken from Siloam. This would be about one and a half pints [14]). This would be 0.852 litres and as, according to the same Mishna [15]), Rabbi Yehuda said that with one log the priest could perform the libations of mixing water with wine throughout eight days, and the equivalent of one log was 0.284 litres, the size of the golden amphora was not considerable. This becomes still more evident if we compare it with the oil jars which were used for the Beth Ha-Shoevah. Here the Mishna reports [16]) that four young men of priestly families could hold in their hands jars of oil containing 120 logs, which is the equivalent of 32.88 litres.

It appears, therefore, in spite of their modest actual size, that the religious and popular significance and importance of these vessels of gold and silver used in the Temple ceremonies had been so great that they were deemed worthy of symbolizing the sacred service of the Temple on the coins of two Jewish attempts to regain political and religious freedom.

1) Kadman, *The Coins of the Jewish War* of 66-73, Types Nos. 12, 13, 15.
2) Kadman, l.c., Types Nos. 14, 16.
3) Reifenberg, *Ancient Jewish Coins*, 2nd ed., Jerusalem 1947, No. 150 and Plate XI, No. 150.
4) Paul Romanoff, *Jewish Symbols on Ancient Jewish Coins*. Philadelphia 1944, pp. 31-33 ; Kadman, l.c., pp. 88-89.
5) Kadman (p. 89, Note 48), referring to the amphora on coins of the First Jewish War, quotes Reifenberg (p. 38), but Reifenberg's reference to Illustrations 190, 191, 197 and 198 is to the amphora on the big bronze coins of the Bar-Kochba War. A. Kindler is of the correct opinion that both amphorai are in fact the same utensil used in the service of the Second Temple, and that the amphora design conventionally repeated on the Bar-Kochba bronze coins meant the same vessel as the amphora on the coin of the First Jewish War ; he has indicated this in his 'Coinage of the Bar-Kochba War' (The Dating and Meaning of Ancient Coins and Symbols. Tel Aviv — Jerusalem 1958, pp. 65-66).
6) The original fresco is in the Metropolitan Museum of Art, New York (Rogers Fund 1903, Accession No. 03.14.13).
7) Phyllis Williams Lehmann, *Roman Wall Paintings* Metropolitan Museum of Art. Cambridge, Mass.
8) Lehmann, l.c., p. 210.
9) Lehmann, l.c., p. 12 and p. 210.
10) Reifenberg, l.c., Plate XIII Nos. 169, 173, 183.
11) *Sukkah* 4, 9-10. The English translation quoted is taken from Herbert Danby, *The Mishnah*, London Reprint 1954, p. 179.
12) *Trumoth* 8, 4.
13) *Kelim* 2, 5.
14) Danby, l.c., p. 179, Note 5.
15) *Sukkah* 4, 9.
16) *Sukkah* 5, 2.

The ALEPH BETH Page ...Dedicated to the Beginner

by Edward Janis

Q. In a numismatic publication in our local library I saw a heading called VARIA and what followed was an obverse and reverse picture of a Roman coin and detailed description and a simple short statement "Note radiant head". What's a VARIA and what does it have to do with this coin?

F.R., Washington, D.C.

A. In scientific circles the word VARIA was borrowed from biological classification to mean not true to type of species or of a specific character. In numismatics we use the term to identify a deviation from the published known, accepted flan, obverse and reverse. You did not send me any photos but it appears that the known published coin has an obverse that features an Emperor whose bust is laurated (a laurel wreath with ribbon ends) and not wearing a crown with points not unlike the Statue of Liberty but with the points pointed back and upward. A coin published under VARIA is generally accepted to be its first publication excepting a publication in a sales catalog. A published VARIA might describe Lot 678 in the recent ABC Coin Sale.

A VARIA does not relate to an error that appears in an inscription and is common to an entire issue. If a correct inscription should appear at a later date this would be the VARIA. As an example, under the rules of Hebrew grammar we say 1 apple, 2 apples up to an including 10 apples. For 11 apples we revert to the singular in Hebrew and say 11 apple. Back to numismatics, the 5 prutot coin is marked 5 PRUTA (singular) when it should have a designated value of 5 PRUTOT. If you found a 1949 piece marked 5 PRUTOT, THE SHEKEL would definitely publish this VARIA. By the way, the 10 prutot coin of 1949 is also an error and is inscribed 10 PRUTA instead of 10 PRUTOT.

If you collect ancient coins for any length of time the chances are that you will happily find some unpublished varieties of known coins. I have found a few coins with the obverse of coin A with the unrecorded combination of reverse of coin B; a recorded obverse of coin C with a different unrecorded reverse. Let's start a VARIA column in THE SHEKEL. I will place a few in the next issue. I am sure that our readers will follow with others.

Between two stylized olive-branches, the inscription, "10 Pruta-5709" (in Hebrew letters). Below the link joining the olive-branches is the "Pearl" on some issues, often found in different locations in relationship to the link.

Note: Incorrect spelling: "Pruta" instead of "Prutot."

Jewish Symbols On Modern Israel Coinage
A New Dimension

by Barry Elad

Most Israeli coins bear iconographs similar to those used in ancient Jewish coinage. The idea that the reappearance of ancient Jewish symbols on Israeli coins establishes a bond between ancient Jewish civilization and the new State of Israel is interesting by itself. However, I would like to suggest that the 'reappearance' is not random, but specific symbols of the past are chosen to reappear at specific times for modern political purposes, and the commemoration of current historical events.

My analysis begins with a series of Israeli coins issued in 1949 and referred to as the Prutah series. This series lasted until 1960, and comprised of the following denominations: 1, 5, 10, 20, 50, 100, 250, and 500 Prutah Coins. General characteristics of the circulating Prutot coins are: usually beaded border on both reverse and obverse. On obverse, the value and date in Hebrew letters in a wreath of olive branches. The following two Prutah coins reveal some very interesting findings:

Obverse
A design of an anchor
"Israel" in Hebrew, on upper field.
On lower field – "Israel" in Arabic.

Reverse
1 Prutah within wreath of olive branches. Date: 1949 in Hebrew

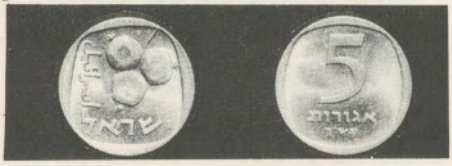
The question that needs to be addressed here is: Why was an anchor chosen to appear on an early Israeli coin? It is not a common Jewish symbol. One author argues that the anchor symbolized Hebrew sovereignty over the coastal towns in ancient Jewish history (Schon's World Coin, p. 818). The anchor first appeared on Jewish coins during the time of King Alexander Yannaeus (103-76 B.C.) and later during the time of the Herod dynasty. An anchor can serve as a symbol for ships. Ships served as the major transportation for Jewish immigrants arriving in Palestine and later the new State of Israel. Thus, when the anchor appeared on the obverse of an Israeli coin in 1949 it promoted Israeli sovereignty as well as the immigration of Jewish people from all over the world to set 'anchor' in Israel.

Obverse
(Br) 1949
Picture of Amphora with two handles
"Israel" in Hebrew on upper field.
"Israel" in Arabic on lower field.

Reverse
10 Pruta , and date in Hebrew characters — all within wreath of olive branches.

A coin minted during the era of the Bar Kokhba War also had an amphora on it. The amphora was encircled by the inscription: "Shenat Achat Li-Geulat Yisrael," (One year of redemption of Israel.) Therefore, a coin issued in 1949, a year after the establishment of Israel, carried the symbol of year one for the freedom of the Judaen Kingdom. Also, the amphora was a ceremonial object that symbolized the rebuilding of the destroyed temple. Perhaps, the planners of this Prutah coin felt that the theme of rebuilding would be effective in 1949. For the new State of Israel was one year old and was still in its early stages of development.

In 1960 a new series, the Agorah series, was issued. This was the result of a law abolishing the previous division of the Israeli pound into Prutot. As part of the series, pomegranates are shown on Israeli coins in a form different from the original form that appeared on ancient Jewish coins.



Obverse
Three ripe pomegranates.
"Israel" in Hebrew on lower field.
"Israel" in Arabic on left field.

Reverse
5 Agorot (1960) date in Hebrew all within basket like arches.

This change is significant because it is the first time an ancient Jewish symbol had been transformed in its appearance on Israeli coins. Why was a decision made to implement such as change? Secondly, why was a pomegranate chosen to be the symbol transformed?

Pomegranates, which are one of the seven species, were brought back with the spies sent by Moses, as proof of the lands fertility: "And they came unto the brook of Eshcol, and cut down from thence Parthenon a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and the figs" (Nu. 13:23). Thus, perhaps the changed form of the pomegranate on the Israeli coin is for the purpose of indicating a major event

The spies sent by Moses return from Canaan with "the fruit of the land." (Numbers 13: 1-27). By Julius Schnorr, German School, who died in 1872.

that happened in 1960 in relation to secret intelligence. "In 1960, agents of the Mossad led by Isser Harel, kidnapped Adolf Eichman in Argentina and covertly transported him to Israel. Eichman stood trial and was executed as a former Nazi who had been responsible for the murder of thousands of Jews at Auschwitz, the worst of the Nazi death camps, during World War II" (Vincent, p. 219). Furthermore, the Hebrew word for pomegranate is 'rimmon.' Interesting enough, the Rimmon of II Kings 5:18, was an Assyrian deity worshipped at Damascus, identified by modern authorities with Ramman, god of thunder, wind, and storms symbolizing in speculative theology retributive justice (Moldenka, p. 190). Thus, the theme of retributive justice in reference to bringing Eichman to face trial for his crimes, in Israel, is possibly symbolized by the pomegranate.

The Shekel was introduced in 1979 as part of Israel's new economic reforms. In 1980 the following shekel coin was issued that had both symbols of Jerusalem and Jewish law.

Obverse
"Israel" in English and Arabic in upper left field. Lion in center field. "Israel" in Hebrew in lower field. Israel emblem is upper field.

Reverse
1/2 Shekel in center field. Two 8 point stars one in the left field and one in right field. Date in Hebrew characters in lower field.

In 1980, Israeli law was extended to over all of Jerusalem. To begin with, the lion has long been associated with Jerusalem. Today, the lion serves as Jerusalem's emblem. Secondly, the 8-pointed stars are associated with Jewish law. A commemorative coin issued in 1958 for the festival of Hannuka consisted also of 8-pointed stars and the statement: "Torah or" 'The law (Torah) is light.' Therefore, the combination of the theme of law and Jerusalem together on this 1980 Shekel commemorate the extension of Israeli law over all of Jerusalem.

The menorah (seven branched candelabrum) and the eight-pointed stars are ancient symbols that have been used for contemporary symbolism. For example, a commemorative coin issued in 1971 for Israel's 23rd Birthday with the motto "science in the service of industry" had on its reverse a molecule, driving cog-wheel resembling an eight-pointed star. On the obverse: Nahal Sorek – stylized atomic reactor. Thus, the theme of light as associated with the ancient Jewish festival of light was transformed to promote modern Israel's atomic energy capability and scientific advances.

The seven branched candelabrum has also been used for commemoration of modern events. First, a commemorative coin issued for Israel's 24th anniversary has the following elements:

Obverse
Numeral "1" in shape of a rocket blasting off.

Reverse
Stylized jet with motto: "Israel Aviation."

The seven candelabrum theme appears in the structure of the aircraft. Therefore, the jet takes on an Israeli identity because it contains the seven branched candelabrum which is now the emblem of the State of Israel.

Finally, an example of how a specific form of a candelabrum was chosen by Israeli coin planners to commemorate Israel's 10th anniversary of independence. This commemorative coin was issued in 1958 and had on it a candelabrum with three feet and seven branches to symbolize the sum number of 10. This form of a candelabrum with three feet stems from the time of King Mattathias Antigonus (440-37 B.C., Hasmonean Dynasty). However, in other coins in which the candelabrum appears it has only one foot.

So in conclusion we have seen how the symbols from ancient Jewish coins were repeated on modern Israeli coins at specific times in order to commemorate specific events. Even though, the mere repetition of symbols is by itself a link between ancient Jewish civilization and Israel, showing signs of planned repetition adds a new dimension to the role of ancient Jewish symbols in modern Israeli coins. Finally, the transformation of the pomegranate is of most interest, for it represents the notion of adding to the ancient symbols a touch of modernity. As new Israeli coins will be issued in the years to come it will be interesting to observe this coinage based on our new understanding of them.

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MEMBERSHIP DESIGN CONTEST

A.I.N.A. traditionally issues a new membership medal each year. The designs for these medals are chosen by contest from sketches submitted by A.I.N.A. members. Those who have ideas for this medal should send their design to the A.I.N.A. office attention Mrs. Sylvia Haffner Magnus. An award of $100.00 will be given for the winning design. The contest closes October 1st. Please do not delay. Submit your ideas soon.

GREATER NEW YORK NUMISMATIC CONVENTION

By Mel Wacks
Special to Coin World

The 17th edition of the annual Greater New York Coin Convention in New York City May 4-7 proved to be a highlight of the spring show season. Success was written all over this show, with an attendance of 3,480, ranging from the sold-out bourse resulting from the work of Moe Weinschel to the stimulating Young Numismatists program led by the "Numismatic Pied Piper," Lawrence Gentile Sr.

Show attendees were often backed up at the registration table. Weinschel credits the local newspaper and television ads, plus the usual announcements and ads in *Coin World* and other numismatic publications with the increased attendance.

"The consecutive articles in Jed Stevenson's *New York Times* coin column were also a great help," according to Weinschel.

Stevenson has been writing his column for a few months, but he started collecting before his teens, seeking coins out of circulation to fill in his albums. He is interested in writing about the historical and artistic aspects of numismatics, rather than technicalities.

Just about everyone in the hobby moans about the lack of "new blood," but Larry Gentile Sr. does something about it. His Young Numismatists program at the Greater New York Convention was jammed as usual with children of all ages, plus a number of adults. The youngsters were treated to an auction for real numismatic treats, contributed by caring dealers, they used play money passed out by Gentile featuring a picture of a fellow Young Numismatist, Matthew Zukerman. A free lunch was supplied plus many books, coins and supplies. An exhibit contest produced seven displays with first place awarded to Michael Powers for his presentation titled "The Racketeer Nickel"; second- and third-place awards went to brother and sister, Oliver and Molly Karp for their displays "Liberty on American Coins" and "Presidents on U.S. Coins," respectively.

Thanks should also be extended to the many exhibitors who share their treasures with others. Displays at the Greater New York show were as follows: Julius Turoff brought memorabilia pertaining to the Transcontinental Railroad featuring a commemorative replica of the Golden Spike and a sawed-off Springfield rifle issued to defend the railroad in 1862. Former Young Numismatist Allen Weinberg showed "A Selection of American-Israel Paper Mills Certificates," and indicated that this 35-year-old company is "still going strong."

Larry Gentile Jr. created the display "Roman Empresses on Denarii," and Herbert Marten produced "A Salute to Washington on Coins and Medals" to honor the 200th anniversary of the first presidential inauguration.

Show attendees were treated to the only known complete set of Chase-Manhattan Bank note types assembled by Joe Sandee, plus an important collection of Japanese patterns, 1600-1800, brought by Sal Zambuto. Paul Vincze, the man who is known as the dean of world medalists, traveled from France with his lovely wife, Betty, to exhibit medals and plaques on Judean themes, some never before seen in the United States. Albert Frederick filled six cases with an important collection of concentration camp and ghetto money representing more than a dozen camps out of a total of about 50 such camps.

Exhibit awards were presented by Julius Turoff to Herb Marten, first place, Medals and Tokens; Alan Weinberg, first place, Miscellaneous; and Albert Fredericks, best in show. A special award was given to Sylvia Haffner Magnus as the "First Lady of Israel Numismatics." Mel Wacks presented the Minton Fishgold Literary Award to Ed Schuman for the many fascinating articles he wrote for *The Shekel* in 1988. The INS of Massachusetts received the Best Bulletin Award for the second consecutive year.

The well-attended educational forum, moderated by Turoff, featured Ed Janis discussing "2,300 Years of Jerusalem Coinage," and Schuman's talk featured beautiful and rare coins that never were, U.S. patterns.

As always, the American Israel Numismatic Association conducted its annual convention in conjunction with the Greater New York show.

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